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WHAT MINISTERS' CONFERENCES ARE DOING

In connection with the preparation that is being made for the forthcoming Quadrennial Meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church cooperation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 E. 22nd Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

PROPOSED TREATIES TO RENOUNCE ALL WAR

The United States is again taking the lead in promoting world peace. Secretary Kellogg and M. Briand have submitted to England, Japan, Germany, and Italy a copy of their correspondence concerning the multi-lateral treaty which shall renounce war as an instrument of national policy. France has submitted at the same time four reservations which she feels essential to the treaty. These reservations provide (1) for wars of defense; (2) for keeping in force the obligations under the covenant, of the League of Nations and other existing treaties; (3) that if any country breaks its agreement not to resort to war, all other signatories shall be released from the obligations not to go to war as far as that country is concerned; (4) that the treaty shall not come into force until signed by most of the nations of the world. The press seems to indicate that the public opinion in England and Germany is lining up behind Kellogg's suggestions, which is a simple declaration that the countries shall not resort to war to settle any disputes whatsoever. Although Secretary Kellogg submitted a text, it is not yet a question of a specific agreement. It has been suggested that a conference of the powers may be called to talk the matter over. The State

Department should receive all possible support from those interested in World Peace. Although there is no crisis at this time, many people are writing to Secretary Kellogg and to their Senators encouraging them in this worth while enterprise, and to let them know that public opinion in America is definitely and strongly in favor of concluding treaties which will renounce war as an instrument of national policy. This is an opportunity to encourage them in their good work.

CAUSES OF NEGRO RESTLESSNESS IN SOUTH

At a recent meeting of the Texas Conference for Social Workers, one of the most interesting sectional councils was that conducted by Jessie Daniel Ames, south western secretary for the interracial commission. Among other facts brought out was that of the continued migration of the Negroes toward the north. The Negroes' restlessness in the south, she said, was explained by one of their leaders when called upon for a frank expression: "First of all, we want better educational facilities for our children; again, we want better economic opportunities, for many of our people on the farms have been held in unwitting peonage; then we want justice in the courts, a place where a reputable Negro's word on the witness stand will be worth as much as that of a white man known to be disreputable; and finally, we want better living conditions, and assurance against being lynched." While earnestly admitting the faults of the south in these respects, Mrs. Ames insisted that the wise men of the north were now finding a fair chance for testing the value of the interracial advice which they have freely extended to the south in the past.

REAL CONTACTS ON MISSIONARY FRONTIER

For the fifth successive year the little Arabic-speaking Protestant Church in Tripoli, Syria, welcomed its deputation of Christian, Moslem and Druze students from the American University of Beirut. They taught its Sunday-school classes and took charge of some of its exercises. Last year one of the student speakers to the school was Fadhil Mohammed Jamali, son of a Shiite Moslem sheikh in Bagdad—a loyal, liberal, spiritually-minded young Moslem, now teaching in the government teacher-training college in Bagdad. This year, the Moslem class teacher and speaker was Obeid Abdunur, a Sudanese, who will return next summer to work for the department of education in his home land. Four years ago he came to Syria, pious but fanatical. During this period he studied and played with Christians, Jews and Druzes; and now speaking in a Protestant Sunday-school, he could sincerely state that he valued all men by their character rather than by religious labels. Other members of the deputation were three Greek Orthodox and a Druze. Thus proceeds experiments in interreligious contacts on the missionary frontier.

PACIFISM AND ARMED FORCE CANNOT AGREE

Writing on "Pacifism and the Use of Force" in the May *World Tomorrow*, Reinhold Niebuhr, well known writer and minister of Detroit, Michigan, says in part: The reason armed international conflict stands in a category of its own is because history has proven its worthlessness as a method of solving social problems so vividly that it has become practically impossible to justify it on any moral grounds. It is morally so impotent and so perilous chiefly for two reasons. One is that force in an international dispute is used by the parties to a dispute and it therefore aggravates rather than solves the evils and misunderstandings which led to the dispute.... The other reason is that the use of force in international conflict inevitably issues in the destruction of life, and, what is more, in the destruction of the lives of many who have had no share in the dispute and who are innocent of the evils which a war may be designed to eliminate.

Sixteen Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

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WALTER C. WOODWARD, Editor

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EDITORIAL

How Father May Observe Mother's Day

MOTHER'S DAY pays tribute to the finest, purest and deepest expression of love and loyalty, of devotion and sacrifice. It is itself an expression of that filial, knightly recognition that does credit to a country that observes the day so universally and whole-heartedly. It evokes the noblest emotions and freshens the tenderest memories. We shall not be misunderstood when we say that the feelings and the contemplations inspired by this Springtime, flower-betokened day are those which lead us to the very heart of God, so near is mother love to the divine. It is certainly with not the slightest thought, therefore, of detracting from the beautiful significance of the day that we pause to suggest another side of the picture. The name mother is symbolical of home. She is its heart and center. The home at its truest and best, however, represents a sympathetic, co-operative partnership on the part of both father and mother. Students of our modern social life who speak to us with some degree of authority, admonish us that right here we are finding the clue to the proverbial so-called breakdown of the American home. In a word, father has been inclined to view it as his job to go out and make a *living* for his family, leaving too largely to the mother the task of making a *life* for the children. That she has done nobly, the tribute of Mother's Day attests. But it is unfair to charge her so largely with that responsibility. Moreover, the very essence and genius of the home requires the father's intimate and constant contribution. As we approach once more the day of recognition, may we who are husbands and fathers think more deeply into our responsibilities as cooperators in the home life. What more helpful observance of Mother's Day could we make?

Out Beyond Our Little Facts

FAITH! How we cherish and defend it! And how difficult to define! From the memorable definition of St. Paul on down through the Christian centuries to the present, we have sought to encompass with words that which is bigger than the universe. We are thus doing the impossible, and helpfully so if we realize the inadequacy of our little conceptions and definitions. We heard a new definition of faith the other day that appealed to us: "Faith is the espousal of fine things out beyond the facts." Out beyond the facts—beyond that which we can explain and demonstrate. It isn't an act of ignoring or denying material, scientific facts, but the act of reaching beyond them into the infinite which we cannot know. In this connection the speaker laid down as one of the fundamentals in child training, the principle that the child should be taught not

to exclude from the range of fact and experience all those things incapable of rational explanation and scientific demonstration. We recalled promptly an incident related by Emil Ludwig in his brilliant biography of Napoleon. It had to do with the ill-fated expedition to Egypt. Aboard the flagship with Bonaparte was a galaxy of scientists and savants as well as of famous generals, and as the fleet made its way across the Mediterranean, many were the learned discussions that were joined. One night the conversation turned to the problem of creation. "The sons of the Revolution, disciples of Voltaire, be they generals or be they professors," says Ludwig, "are agreed upon one point, that the universe and its origin are rationally explicable in terms of natural science without reference to the idea of God. Napoleon lies there listening in silence. Then, pointing to the stars, he interjects, 'You may say what you like, but who made all those?'" Thus it appealed to the master mind of statecraft and of battles, the tragedy being that he did not link his own Destiny with, rather than against the stars in their courses, symbolizing, as he but vaguely understood, the eternal truth of God out beyond our little facts.

From a Criminal Court Room

WHAT a clinic in character is a typical trial in a criminal court! We have just had the unusual experience of looking in and listening in on one such, attracted by the ability of the outstanding criminal lawyer in our section who was to give the concluding argument for the prosecution. In hearing the concluding speech for the defense, and then for the State, we were made depressingly conscious of how under our present system of procedure every nook and cranny of both the past and present life of all connected with the case, witnesses as well as principals, is ruthlessly explored for some tell-tale disclosure, fancied or real, which may be dragged into the case. It may be necessarily so, but the way in which human foibles are capitalized and lives and reputations are laid bare under the judicial knife, is disillusioning and disheartening. The defendant in the case in question was a man prominent in church life, and the charge was a serious one. One feature of the final address before the jury which impressed us and which is the occasion of this paragraph, was the way in which the criminal lawyer evaluated the testimony of the "good character" witnesses introduced by the defense. Without disdaining such testimony in general, he made most impressive the oft-cited distinction between character and reputation. A man may long appear strong and invulnerable in his character but there may be a hidden fault line, and in the hour of weakness and temptation he falls. In brief, there are inevitable limitations to the finality of character witnesses who are necessarily, there-

fore, testifying to reputation rather than to character. And then, to demonstrate his point this criminal lawyer parted the curtains to the past and called the roll of a list of men who had been high in the confidence of the church, some of them well known to his auditors, but who had suffered tragic fall. It was a sorry business, almost ghastly, but all too terribly effective. What an impressive object lesson he gave us as to our stewardship of character! Every good man high in the public esteem who weakens and falls mor-

ally, places the heavier burden of proof upon all other people who may be called upon to defend themselves in the exigencies of life. Furthermore, the good name and influence of the Christian religion are held in trust by all who profess its acceptance. We are not only the sculptors of our own individual lives, the conservators of our own destinies—we are custodians of the lives and reputations of our friends and of those sacred associations upon which the integrity of society rests.

Quaker Ministry of the Future

BY O. HERSCHEL FOLGER

The following is the substance of a paper read March 3, 1928, at a conference on the Ministry held at Germantown, Philadelphia. Herschel Folger has submitted it for publication at the request of the Editor.

THE future of any movement depends greatly upon the past and upon the present. When the past of the ministry is considered, the world has oftentimes had cause to be glad. There have been innumerable failures, no doubt, but we often forget them because throughout the world's history the ministry has played a great part in the advancement of the religious life of the people. The greatest prophets of the Old Testament, for example, were preachers of power: Amos, with a social gospel generously unheeded for twenty-six centuries; Hosea, with an interpretation of the love of God only equaled seven centuries later; Isaiah, with a faith expressed, as Cornill says, in a "brilliant splendor and triumphant beauty"; Jeremiah, with an eternal message accelerated by his own example of personal piety. They were all ministers of the living God.

When the Christian era is examined, it is found that the early disciples were preachers in their own right. It was by the foolishness of their preaching that many were added to the church. Jesus himself indicated something of his own attitude, when, in his message to John in prison, he gave as one of the most important things accomplished the fact that the poor had had the good tidings preached to them and his principal admonition was: "Go thou and publish abroad the kingdom of God."

Not only in the first century but in the later years of Christian history, the ministry has been a vital element in progress. Frederick Lynch has said: "It has not been emperor nor warrior that has freed man from slavery but preachers.... When again and again the darkness of paganism seemed about to be sweeping Christianity and virtue out of Europe, it was the preacher who saved men from its withering blasts.... So it has always been. It has been the words of preachers, of the humble as well as of these great ones, which, in every hamlet, have inspired men to service and noble living, brought them to follow the Lord of all true life freed them from doubts, fears, and superstitions, sustained them in the face of discouragement and nourished them in all true manliness."

It is probable that most Friends would accept such a statement with a proverbial grain of salt, but it is not to be denied that Stephen, Peter, Paul and the rest, were continuous exponents of the spread of the gospel by ministry, and later centuries continued its importance. The spirit of "our heart is restless until it finds repose in thee" of Augustine, the golden mouth of Chrysostom, the eloquence of Bernard of Clairvaux, the joyous brotherhood with all life of Francis of Assisi, the unlimited consecration of Savonarola, the earnest conviction of Luther, the crying concern of Knox, the personal dynamic of Wesley, the winning strength of Beecher—all these have made their imprint upon the total good in Christianity today.

The influence of the ministry has been no less real in the past in the Society of Friends even though in some periods it

was static. The growth in the early years of the new Society coincided with the growth of their ministry in strength and in numbers. By 1653 there were thirty traveling preachers with George Fox and by 1654 there were sixty. Not only were the numbers of the ministers rapidly increasing, but the quality of the ministry was also effectual, if we may judge the rest by Fox's own preaching—at least if we can consider his comment to be an unprejudiced report: "A glorious meeting it was; and the everlasting gospel was preached and many received it—which gospel brought life and immortality to light in them and shined over all."

The past, then in the development of the Hebrew religion, early Christianity, Protestantism, and Quakerism, has shown the ministry to be central in growth. Men have endured all things for the sake of the message: "Partakers of the fellowship of the sufferings of Christ." They have said in chorus: "Woe is unto me if I preach not the gospel." They have gone out, whither they knew not, and success has attended their efforts.

PRESENT CONDITION OF THE MINISTRY

To the present, however, there seems to hang another tale. Ever since John Spargo attracted attention and rebuttal ten years ago by his article on "The Futility of Preaching," there has been either open criticism or a lurking suspicion that all is not well with the present day ministry in any denomination. They say, in the first place, that there are fewer and fewer candidates. In our own group the dearth is so great that the addition of thirty ministers in one year three centuries ago seems "exceeding strange." In fact, in an untold number of our communities, the scarcity has caused more rejoicing over one young man who consents to be recommended than over ninety and nine equally stout clergy already in the harness. Instead of "waiting on our ministering" we seem to be waiting for it.

And then they say the caliber grows smaller and smaller. It may be sufficient to state that I heard one of our young Friends, at a general conference, say that she did not understand how most of our congregations in our part of the world could stand the preaching they have been getting. She knew I was a minister when she said it.

A glorious past with some failures. A frail present with some successes. Where lies the future of the Quaker ministry?

It would be the diplomatic thing for me, on my first visit within the limits of Philadelphia Yearly Meeting as a guest, to assert that I believe that the only path out of the apparently justifiable discontent among us lies entirely in your way of doing things. The only reason I do not make such a statement is the precedent that a Quaker's word is supposed to be as good as his bond. On the other hand, it might be expected that my prejudice would lead me to tell you that the future of the Quaker ministry will be roseate only if our western methods are universally adopted. I do not make this declaration because of the village a short distance down the bay called New Castle, too close for me to bring here any coal from Ohio, especially when I have

observed that some of you believe our spiritual coal to be rather soft if not bituminous.

I choose rather to invite your attention, first, to the dilemmas we of all groups and denominations face, especially Friends, and, second, to the positive needs of the Christian ministry, especially of Friends. My ignorance of this Yearly Meeting is little short of colossal. I would much prefer to learn more of the good which I know you possess than to attempt to tell you anything. The best I can do is to reveal to you some of my reflections.

DILEMMAS WHICH WE FACE

The first dilemma for our consideration is between an individualism which is queer and a uniformity which is insipid. Unfortunately, in some circles we are remembered only for our differences, either in manners or ministry, though of course the Service Committee has greatly counteracted that influence. All of you have encountered perfectly ridiculous ideas concerning "this peculiar sect" as the uninformed ones call it.

On the contrary, there are modern Friends who have acquired an inferiority complex to such an extent that they are doing their best to convince other denominations that we are just like everybody else, and probably in this, as well as in the other attitude, our ministers have led. Gamaliel Bradford makes a paradoxical assertion of ministers in general which sometimes might apply to our own: "After all, these ministers are queer. Or, rather, they are not queer but exactly like everybody else. Only it is queer they should be." It is a common claim that we, in the Middle West, at least, are too much aping other groups.

There is always danger when our chief fear concerns being different from other people or in being like them. It should be remembered in this dilemma that the true test of the value in what we preach is not in its oddity or its uniformity but in its Christianity.

The second dilemma I should mention is that between dullness and distress. Dullness is neither a modern invention nor a modern discovery. Even Paul had one of his sleeping auditors to fall out of the window, which is indicative at least that the modern excuse of poor ventilation could not be laid to their janitor's charge. George Fox in his day issued a warning to "take heed of slothfulness and sleeping in your meetings." One of my stock-in-trade stories is that of the boy who was asked by the pastor during his sermon to awaken the snoring man sitting next to him. The boy replied: "Wake him up yourself, you put him to sleep." To say that a meeting is unspeakably dull has no relationship to how much silence there is. We can not remedy a lack of inward awakening by noisy speech. Beecher said that when he had nothing to say he always "hollered." Spurgeon gave some sage advice to some theological students when he repeated the order a certain general gave to his soldiers when they reported that they were out of ammunition. "In that case," said the

general, "cease firing." How many times we need that counsel for ministers and laity! When out of ammunition, cease firing.

The other side of this dilemma I have called distress, from the vocabulary of an old lady who described the meetings they used to hold in which some of the stalwarts of the faith spoke frequently but not always to edification. She said: "They used to distress us so." No explanatory notes need to be added to that appraisal. Three centuries ago and four centuries ago and eighteen centuries ago those who preached were severely persecuted. Now it is changed. There is strong evidence for believing that in many places today the listeners are the martyrs, whether the unconscious persecutors be in the pulpit or in the vocal congregation. Beecher asserted that the only reason for the prevalence of short pastorates was divine mercy. What would he have said of a similar resident ministry? The work of the elders has not been dispensed with. "Golden snuffers" are still needed for our candles. It is a ticklish job kindly to eliminate eccentricities and lack of judgment which are elements of distress.

STAGNATION AND SOME ANTIDOTES

Closely akin to the difficulty which has just been discussed is the dilemma between stagnation and a *de novo* attitude. I have not been able to see that any particular method of management or worship has a monopoly on the condition described as stagnation. Some folks whom I know fear an entirely unprogrammed meeting for that reason and some of you are afraid of the pastoral system for the same cause.

So often we have left our ancestors to work out our salvation. The past has always been with us and we have not always been alive to the present. The late Dr. Cornelius Woelfkin told us some years ago that he always took the Sunday papers during the war, because his wife was afraid otherwise he might pray in the pulpit on Sunday morning for a victory that had been won on Saturday night. To prevent stagnation we do need to keep abreast of the times, acquainted with both the victories and the failures of the present. This is a new day with new problems and requiring new methods. Our history needs to be still in the making.

Another antidote for stagnation is the courage of personal conviction. A boy was approaching the idea when his teacher asked him to give an example of moral courage. Her example was, if ten boys were in a dormitory and only one said his prayers, that would be moral courage. The boy said: "If ten clergymen were in a dormitory and one *didn't* say his prayers, that would be moral courage." I did not mean to infer that praying is a part of stagnation, of course, but it is so easy to cater to the opinions of others, sometimes, especially in morals and religion, and never to venture into new paths. An ear for popularity and a hand on the purse strings have been deterrents all too common and powerful, producing sure stagnation.

(To be concluded next week)

The Appeal of a Great Prophet

BY JOHN R. WEBB

(Continued from last week)

EARLY in the reign of Jehoiakim, Jeremiah made an address in the court of the temple foretelling the fate of that structure which incensed priests, prophets, and people. This was followed by his imprisonment and subsequent release, procured by the more sympathetic among the nobility. Further sermons also arouse violent opposition and he finds himself in the stocks. During the nation's crisis, he remains "the one constant, rational, and far-seeing power in the national life. No prophet was at once more sure of his word and less sure of himself, none save Christ more sternly denounced his people or upon the edge of their doom more closely knit himself to them." One can follow through many chapters the story of his persistent propaganda and its inevitable consequences to

himself. "With painful iteration and with constant variety of resource by speech and by writing he presented his unwelcome message." Failing to make the needed impression by the spoken word, he commits his message to writing. In the fourth year of Jehoiakim, he bade Baruch, his amanuensis, read a roll to the people in which the prophecies of his whole ministry up to that time were collected. The matter was reported to the king who read and burned the roll and would have seized Jeremiah and Baruch but for their timely escape. The roll was written out again and numerous additions were made which fact gives some insight into the origins of the book as we now have it. Twenty-three years after he heard them, the first words of Jehovah to him were dictated, and in like manner the

later discourses were not verbal reproductions as originally delivered. The book presents his teachings in rather chaotic form: we have a mixture of biography, historical extracts from Kings, sermons and stray sayings put together from earlier collections with many textual errors and a few interpolations. "Sections are misplaced and the sequence of the chapters does not follow the chronological order of events." Recent scholars, however, have undertaken with a measure of success to give a more formal arrangement to the contents. "But the very lack of order here and there observable serves a valuable end," says J. R. Dummelow, "in showing that we may consider ourselves to possess the words of Jeremiah put together in those same troublous times at which they were spoken, and not as they might afterwards have been remodeled and fitted to the notions of men of a later generation." He then proceeds to outline an approximate chronological arrangement. Adam Welch, George Adam Smith, James Moffatt and others have in like manner given the reading public the result of their careful studies to this end.

Under the new king Zedekiah, whom Nebuchadnezzar had placed on the throne as his vassal and tributary, no better success attended the prophet's ministry. He was opposed by false prophets who predicted speedy restoration of power, and reliance on Egypt was encouraged. Siege followed revolt, and the king asked counsel of him. He advised unconditional surrender to the Chaldeans. His opponents feared his influence and besought the king to have him put to death. He was thrown into a foul cistern to die but was rescued by the king's order and placed in detention near the king. At the capture of the city he was taken prisoner but was released and given the choice of going to Babylon or remaining in Judea.

He chose to remain and give his support to Gedaliah, the newly appointed governor. Soon after, the governor was murdered and the leaders of the people fearing the consequences fled to Egypt taking with them Jeremiah and Baruch, despite the adverse prediction of the prophet. His last recorded words: "And the remnant of Judah shall know, whose is the word that shall stand," are in protest against the persistent apostasy of the people. To the last "he is still himself—broken-hearted indeed and disappointed in the ultimate remnant of his people—but still himself in his honesty, his steadfastness to the truth and his courage; still himself in his irony, his deliberateness and his confident appeal to the future for the vindication of his word." His fate, however, is unknown to us; possibly, he may, as a late tradition asserts, have been stoned to death by his infuriated countrymen. "There, on alien soil and among countrymen who had given themselves to an alien religion," writes George Adam Smith, "the one great personality of his time, who had served the highest interests of his nation for forty years, reluctant but unflinching, and whose scorned words, every one, had been vindicated by events, is with the dregs of his people swept from sight. It is the second greatest sacrifice Israel has offered for mankind."

A NEW NATIONAL IDEAL

As the suffering prophet, Jeremiah foreshadowed the sufferings of Jesus Christ for men, and "this is his greatest glory as a prophet." His first word is one of shrinking, "I cannot speak, I am too young," and the voice of pain and protest is in most of his Oracles. Power was pain to him; always coerced, he shrinks, protests and craves leave to retire. Nor did he live to see any solid results from his work. The man would not be mastered, but if mastered is not crushed. "In his keener conscience, in his hot shame for sins not his as if they were his, in his agony for his people's estrangement from God and in his own constantly wounded love lay his real substitution, his vicarious offering for his people." He is concerned with the sin of the people as exhibited in their unfaithfulness to God. It was not enough that they should have a reform of worship; what they needed was a change of heart. A prominent thought with him was the importance of the individual in the sight of Jehovah. Men were to be punished for their own sins, not for those of their forefathers. Individual responsibility was to be the foundation of character and spiritual life, and conse-

quently the new law was to be a spiritual bond between God and man, a law written in men's hearts and obeyed in love and loyalty. This discovery was nothing less than a new national ideal. It is a new covenant to replace the covenant at Sinai but expressed in terms of personal knowledge of God and inward authority. "No wash of words nor worship nor sacrament can cleanse the heart or redeem from guilt." Only when every individual in the mass is renewed in heart and his will brought into harmony with the divine will, can the nation itself be truly called religious." Hence, he brings out more distinctly than had been brought out before the significance and reality of personal religion, of a direct relationship of the individual soul to God.

The prophet of Anathoth lived in closest fellowship with God and in this respect is creative and a pattern of religious sincerity. His suffering with and for his people in their sin and punishment, his intense love for them, his poignant shame and sorrow for their hardness of heart, are an essential part of his message. "We have not understood him if we have only understood his words with our minds. We must feel with him, and the story of his life and his own self revelations help us to do this. It was his personality which more than he knew made his message ring true, made it convincing, made people see what he meant." By his unwavering fidelity to the voice of conscience he still challenges us today. "He calls us to advocate without compromise the highest ideals for our nation, even in the face of contumely and misunderstanding. He recalls us from the impersonal concepts of party and race and nation to our own soul and the souls of our neighbors and, above all, he reminds us that only through the direct and spontaneous response of individuals to the righteousness which exalteth a nation can the kingdoms of this world become the Kingdom of God." The new men of God will be righteous because the hidden springs of the soul have been purified. The new righteousness, being of this individual character, cannot be taught, or enforced as a code from without, but it must be instinctive, one's very own possession, one's own deepest self. A noble example of the triumph of the moral over the physical nature, Jeremiah was unflinching in execution, though timid in resolve, and as fearless when he had to face the whole world as he was dispirited and prone to murmuring when alone with God. If we would understand him, we must be content to dwell longest upon what he emphasized most, and to adopt the standpoint of time and race which was his own. "It is a matter of history," wrote C. J. Ball in the Expositor's Bible, that the words of Jeremiah wrought with such power upon the heart of the exiles in Babylonia, as to become, in the hands of God, a principal means in the regeneration of Israel, and of that restoration which was its promised and its actual consequence; and from that day to this, not one of all the goodly fellowship of the prophets has enjoyed such credit in the Jewish Church as he who in his lifetime had to encounter neglect and ridicule, hatred and persecution, beyond what is recorded of any other." "But for Jeremiah," says W. H. Bennett, "the religion of Jehovah might have perished with his chosen people. It was his mission to save revelation from the wreck of Israel. Humanly speaking, the religious future of the world depended upon this stern solitary prophet."

Interpreter of life and inward law;

A patriot whose loyalty was first

To Him who rules the universe; who durst
Require of men, pure hearts and hands; who saw
That selfish, violent use of "tooth and claw,"

In vain display of force must later burst

The bands of fellowship, create a thirst

Insatiable for power, as flame for straw.

Thou prophet, Jeremiah, ever true

To froward people bent on their own way,

Despite disdain and poignant shame, dost show

That right will triumph when men feel anew

An individual, filial sense of sway

By moral force, as they the Eternal know.

Richmond, Indiana.

KEEP THIS PARTICULAR ONE IN MIND

Attractions of General Conference Pointed Out By Young Friends Secretary

You have doubtless been eagerly waiting to learn who some more of the Young Friends General Conference leaders are to be. Anyway we hope you have been, though probably the mention of Alexander Purdy, Elizabeth Emerson, Walter Woodward and Ward Applegate convinced you immediately that the Conference would be worth while!

A great many of you met Delite Hollett last winter as she traveled about in the interests of Woolman School. Now she is Education Secretary in the Omaha, Nebraska, Y. W. C. A., and she has arranged her vacation so she can be with us as a leader this summer. Delite lives up to her name.

The Tar Heelers have not been overlooked in our search for leaders. For the many down there, we have been happy to secure Samuel L. Haworth, known to many North Carolina young people as a teacher, and to a lot of other Young Friends as the author of some interesting studies in Friends principles.

There is one young man "from out of the west" who has apparently made himself indispensable to the Conference. Because so many people wanted him, and because he can do so many things so admirably, Ralph Boring has been asked to return. And he has accepted the invitation, and will be there to sing in the male quartette, lead a class, knock the baseball into the pines that his side may win, or do most anything else that the moment seems to demand.

New England Yearly Meeting will be represented by a Big Man, and that means big in a lot of ways. Wilbur K. Thomas, who has long demonstrated his interest in the work of the Society of Friends, and who has shown remarkable ability as chief Executive of the American Friends Service Committee, will be on the campus as a class leader and advisor.

One of the generators of the true Conference spirit is always that person who has charge of the social activities. The Social on the second night when we all learn to know each other, the merry songs at table, the special stunts and features of entertainment, all lend an atmosphere and offer opportunities for fellowship that are highly essential. Esther Hartsuck, a successful school teacher whose home is at Knightstown, Indiana, has accepted the responsibility for this particular service.

The girls will all be housed in Earlham Hall, the girls dormitory, and Minnie Tatum, of Penn College, will serve as Dean of Women or Head Advisor for them. Miss Tatum, while studying at Penn, has been

serving in an official capacity at the dormitory and her considerable experience with dormitory life, and of mingling with girls, fits her admirably for this responsibility.

When we began looking for someone to help lead us in our thinking along the lines of America and her neighbors here and there over the world, we found him at Friends Central Offices. B. Willis Beede, who has been to nearly all the nooks and corners of American Quakerism, not to mention Africa, Palestine, Mexico, Jamaica and Cuba, has agreed to give us ten days of his much sought for time.

No, indeed, this does not exhaust our list of leaders! If you will watch closely we will reveal the identity of the others soon, and in June you may call for programs giving complete details. Meantime, we venture to whisper again the necessity for early planning. Classes are being planned for all ages of delegates from fifteen to thirty-five years, and every effort will be put forth to make the ten days full of stimulating work and wholesome fellowship. There will be conferences here and conferences there all summer, most of them thoroughly worth while and fine, no doubt. We just want you to keep in mind this particular one, which in the past eighteen years has wielded such a helpful and far-reaching influence over the Society of Friends.

ELIZABETH MARSH.

ADVENTURE IN FRIENDSHIP

In a few weeks the Quakers of New York State and adjacent parts, whose ancestors separated in 1828, will meet together. It will mark in no ordinary way the centenary of the quarrel. It will close a century in which hatred slowly changed into indifference, and from that into harmony and cooperation; it will begin a century of peace. We have agreed to disagree and yet work together. It is an adventure in Friendship, a true fruit late in ripening—of the spirit of Quakerism.

The mechanical details of arrangement for this joint Yearly Meeting have been many. The spiritual preparation is simple: I Corinthians 13 gives the basis. Unless we come together in that charity which thinketh no evil, which endureth all things, believeth all things, which seeketh not its own, and which above all is always kind, we will lose its benefits. There is evidence that this will not lack.

We are not aiming at organic union, but at a spiritual unity of purpose and effort. The coming occasion will not be a sentimental love feast. It will be an earnest endeavor to better do our work in the world. We may learn much from each other's ways. We may see the value in the creeds and thoughts of other men, and realize that we are all spokes in the wheel whose hub and center is God.

JOHN COX, JR.

New York City.

WHERE ONE INCREASING PURPOSE RUNS

Notes From the Monthly Meeting of the A. F. S. C., Philadelphia, April 26, 1928

The Meeting Room in the 15th & Cherry Street Meetinghouse affords a most satisfactory place for the monthly meetings of the Service Committee, and our April meeting found it just as well filled as usual with members and interested friends of whom we were especially glad to have with us A. Neave Brayshaw, from England, Guy W. Solt, Central City, Nebr., Rebecca C. Biddle, just returned from Frankfurt, Germany, and Esther Morton Smith, arrived the day before from Geneva where she is serving as the A. F. S. C. representative.

Rufus M. Jones opened the meeting by reading extracts from Tennyson's poem's "Locksley Hall" and "Locksley Hall Sixty Years After"—

"Yet I doubt not through the ages—
One increasing purpose runs....."

I think the Committee always enjoys hearing from a young Friend who has been in close touch with some phase of our work, and Rebecca C. Biddle's report of her experiences in Frankfurt, during the past six months was thoroughly enjoyed. She was associated with the work of the Quakerheim and taught a class of children in one of the poorer districts of Frankfurt. The English Friends, largely through the devoted work of Elizabeth Fox Howard and Marion Fox, and later Frank Bradbeer and Marion Henkle, have developed a small center which is already exerting a wide influence with its clubs for boys and girls and students, its British Wives Club, and the Meeting for Worship, and it was a pleasure to hear of the work of this group and to realize anew that Frankfurt is one of the Quaker outposts.

Edith Hall has been in charge of our relief work among the Miners' children in Barnesboro for twelve weeks. She has now returned to her home and in making a general report emphasized particularly the value of the message of Friendship which the Committee is giving in its work. The community as a whole is thoroughly discouraged and no one wishes to take a bold stand in regard to the present situation. But they have been very happy to work with the Service Committee—a non-partisan group interested in helping children to keep well and stay in school.

Practically 1000 children are receiving milk and crackers daily. 500 pairs of children's shoes have been distributed, and 475 families have received good contributions of clothing. Right now Grace Brown, of George School, Pa., who is at Barnesboro as our representative, is distributing \$100 worth of vegetable seeds to the children in the schools.

Edith Hall feels very strongly that we should continue to keep a representative there through the summer, and the Committee expects to do so.

Another high spot of the meeting was the discussion centering in a resolution introduced by the Home Service Section voicing the moral, spiritual and religious aspects of the situation that exists in the soft coal region. The crux of this resolution urged that the "coal and iron police be withdrawn; that the judiciary be asked to exercise more care in the use of the injunction; that the right of labor to bargain collectively be upheld; that efforts be made to turn a considerable number of the younger miners into other trades; and that the operators and miners be asked to co-operate to the extent of allowing a mediating body to advise concerning a method of procedure."

It was decided that this resolution did not express the sentiment which should be put out at this time. But it was agreed, however, that a suitable communication should be sent to the Senate Committee urging them to make definite proposals toward the solution of the economic issues involved.

Reports from the Peace, Interracial and Foreign Service Sections were presented and approved, and announcements were made regarding the new organization of branch offices of the Service Committee, one in Los Angeles, California, and the other for the Eastern Central States. The California work is being headed up by Dr. John W. Dorland, David Henley, Dorothy Verplank and Arthur J. Vail. Murray S. Kenworthy is the Field Secretary for the office of the Eastern Central States.

A brief report such as this doesn't begin to cover the variety of subjects that are brought up for consideration. These meetings are stirring occasions. Friends would find them most interesting, and we hope that all who are interested in the work of the Service Committee will feel free to attend our monthly meetings.

RULED BY HIS HEART

There are several steps that may be taken in the direction of the child-heart. We have to be born from above, that we may come again to the purity, simplicity and love of childhood. The child is ruled by his heart. He loves more than he knows. He is content to let mysteries unravel and reveal themselves. He allows others to gird and carry him, confessing his own helplessness. As we grow older we increasingly resent having things done for us, but a child leaves others to care, whilst it lives in faith and joy. Such a life of dependence upon God is also the safest and happiest. The ivy clings to the strong support of the oak, and can better endure the storm than the oak that fights it. To such a nature God can add many other gifts that will not conduce to pride. The soul will still rest, and rest more and more, on the might, wisdom and guidance of its heavenly friend.—MEYER.



Dear Eunice:

Thee has guessed by now that I am doing something quite interesting with Quakers of the past. Maybe thee convinced me in that earnest letter of thine some months ago that I really should try to produce something that would make children want to be Quakers. Be that as it may, thee and I are not very far apart in what we seriously want for our children and others, and if I can help the least bit to "saturate" youth with the "abiding truths which Quakers have long held dear and which, even yet the world sees only darkly," thee knows that I will do it.

Perhaps I never told thee how much I liked that letter and how heartily I agree with thy suggestion that we need a series of graded Sunday school lessons with a Quaker flavor. And I certainly think that course ought to be extended to provide for young people and adults. We hear a great deal about Friends in name, who have no Friendly background. Whose fault is it that we have them? Not theirs. Ours, rather, I think because we make so little attempt to inform those who join us about our distinctive beliefs. Let's create some background.

But I was going to tell thee about one of my latest friends with a capital F. Wm. Allen, Scientist and Quaker, saw the last of the 18th and first of the 19th centuries. He studied chemistry, physics, astronomy, anatomy, botany, geology, mineralogy, higher mathematics, pharmacy and medicine, and was given membership in the Royal Institution and Linnaean Society. A man who knew that much science must have been a rank materialist!

But behold Wm. Allen in some characteristic poses: ladling soup at a penny a quart to hungry people in time of a near-famine; founding a farming colony for poor people; establishing schools for their children; lecturing to the colonists; publishing a periodical to wake up the public to the need of philanthropic work; helping Joseph Lancaster start his school system whereby one teacher could direct a large number of students; persuading the Russian government to use lessons from the New Testament to teach reading in their schools; visiting the Czar of Russia; settling disputes between unfriendly Friends; attending a conference of European powers at Verona, Austria, in company with the Duke of Wellington, from which came important papers on the slave trade; becoming a minister of the gospel at the age of fifty; in fact being as some one

called him, "The unaccredited Ambassador of all Humanity."

No materialist here. Instead, a lover of men, almost unsurpassed. One begins to look for the motive of such a life and it is not hard to find. The following is found in his early diary. "I am persuaded that the conveniences, etc., of this life should be enjoyed, but yet kept in subordination. Beware, lest chemistry and natural philosophy usurp the highest place in thy heart." And again, "Whatever knowledge thou mayest obtain, let it not excite any degree of self-complacency or pride; but rather, humbly rejoice that thou are favored with an opportunity of being beneficial to mankind."

Even more significant in understanding Wm. Allen seems this entry: "Made temporals give way to spirituals this morning, putting off my lecture on account of Quarterly Meeting." He *made temporals give way to spirituals*. Does thee? Do I? Even in the matter of Quarterly Meeting there must be a good many Friends who don't do it, judging by the attendance. Saturday is chuck full of temporals. It isn't easy to make them give way to spirituals. And indeed how filled with temporals are our whole lives! Sunday mornings and prayer-meeting nights and the time of daily devotions and time for visiting the sick—yes and time to write letters—all full of temporals! Yet we are not more troubled with temporals than Wm. Allen was. And he said "Stand back, you temporals. Make way for spirituals. Take your rightful place, which is second. Spiritual values are highest and hence first in my life."

Oh, for a whole generation of young Friends growing up and getting educated, "humbly rejoicing that they are favored with an opportunity of being beneficial to mankind," and saying to temporals, "Second place, please!"

Thine,

ELIZABETH.

WILMINGTON ACTIVITIES

The Wilmington, Ohio, Friends are just concluding a very busy season in which there have been numerous helpful activities which have not been reported in THE AMERICAN FRIEND. In the morning service and at other times there have been numerous outside speakers: Ellison R. Purdy, a former pastor; D. Ella Newlin, to her "home people"; Dr. Francis N. Maxfield, professor of psychology at Ohio State University; Rabbi S. S. Mayerberg, in a lecture on the Psalms; Crystal Bird, who appealed to the community as well as to the congregation; V. V. Oak, a Hindu; Pedro Blanco, a Filipino; Dr. Ira R. Berry, in a stereopticon lecture on Oberammergau; Dr. John W. Christie, of Cincinnati; and Clyde O. Watson, our Yearly Meeting Executive Secretary, besides representatives of an Anti-Saloon League and the Near East Relief.

Several Sunday evening services of unusual nature were arranged in which, by pantomime and tableau, the message was given through the eye as well as through

the ear. There was a new year service, an old times service, Cotter's Saturday Night, musical evening, Lincoln Day, and a service on race relations, besides pictures of Mexico missions.

The midweek meetings have been led by members of the pastoral committee, co-operating with young people of their own choosing. Following the prayer meeting, a series of lectures has been given by members of the College Faculty and others on the relationship of religion to various phases of life as science, business, etc.

The monthly meetings have been held in connection with special suppers arranged by the social committee and with special speakers. The addresses have been by Wilbur K. Thomas, on the World View; Wendell C. Farr, on Jamaica with the pictures; Walter C. Woodward, on Friendly personalities, and Aaron Watkins, candidate for president on the prohibition ticket in 1920, on "The Twentieth Century Christian." At most of the monthly meetings there have been several applications for membership.

Another series of special suppers was also arranged, provided by the Helpers Class one for the business men, one for the farmers, and one for the teachers. In each case the work of the church from that particular standpoint was considered, problems discussed, and suggestions made.

In order to obtain a more intimate relationship and a closer social unity, the whole membership was divided into three groups and invited personally to a series of socials at the church during which members and attenders had the opportunity of an acquaintanceship not otherwise afforded.

The Friends in Wilmington have united with the other churches in a number of community enterprises such as a Thanksgiving service, a Good Friday service, a union men's league, a series of union services sponsored by the College, and the congregation will join in the usual summer union meetings on Sunday evenings.

Many of the events summarized here would make interesting stories in themselves, besides the Christmas pageant and the oratorio, "The Holy City," given recently by the choir. In addition to the special incidents there has been a tremendous amount of work done by the various organizations in their regular routine and by faithful committees. The men's league, ladies' aid, Ada Chapel, W. M. S., W. C. T. U., young people's group, Elizabeth Fry Circle, the Bible School classes, and other groups have all had their share. An effort has been made to keep in touch with non-resident members and the finances have been kept to date. The congregation has also tried to extend its influence by entering into the high school peace contest and by sending various messages for peace to President Coolidge and to Ohio senators.

It has been an extremely busy year and it is to be hoped that there is depth to what appears on the surface and permanent results to temporary efforts.

TO STUDY PROBLEMS OF PEACE WORKERS

Important Conference to be Held
June 16 to 20 at Pocono Manor
Inn, Pocono Manor, Pa.

The purpose of this Conference is to afford an opportunity for those in this country, who are interested in peace, to come together to talk over their problems, get acquainted with each other and consider their methods of work.

The American Friends Service Committee feels that such a Conference as this, if held annually as now planned, should go a long way toward establishing a spirit of unity, and an increased efficiency in method, which should be of great value to the American Peace Movement.

This has been made possible by the kindness of the Pocono Manor Association.

THE PROGRAM

Subject: Important Problems Facing Those Who are Working for World Peace

SATURDAY, JUNE 16

5:00 P. M.—Reception and Social Gathering.

7:30 P. M.—Address: "Analysis of the Peace Movement in America Since the War."

SUNDAY, JUNE 17

Morning and Afternoon—A period of worship and rest.

7:30 P. M.—Address: "The International Situation and World Peace." What are the difficulties in the way of World Peace from the International standpoint?

MONDAY, JUNE 18

9-10:30 A. M.—Round Table discussion groups under designated leaders. It is expected that not more than twenty-five will be assigned to one group. The subject for the discussion in all groups will be the points brought out by the speaker of the previous evening.

11-12 Noon—Open Forum discussion, led by one or more of the leaders of the Round Table groups and closed by a summary from the speaker of the previous evening.

Afternoon—Recreation.

5-6 P. M.—Visiting Conferences with prominent leaders in the peace movement who will make themselves available to any who wish to come together to discuss peace work.

7:30 P. M.—Address: "Problems Facing Workers for Peace in the United States." The R. O. T. C., the C. M. T. C., the Big Navy, Blacklists, Super Patriotic Organizations, Military propaganda, etc.

TUESDAY, JUNE 19

9-10:30 A. M.—Round Table discussion groups under designated leaders. The subject for discussion in all groups will be the points brought out by the speaker of the previous evening.

11-12 Noon—Open Forum discussion led by one or more of the leaders of the Round Table groups and closed by a summary from the speaker of the previous evening.

Afternoon—Recreation.

5-6 P. M.—Visiting Conferences with prominent leaders in the peace movement who will make themselves available to any who wish to come together to discuss peace work.

7:30 P. M.—Address: "Criticisms of the Attitudes and Methods of Peace Workers." (Two thirty-minute addresses.)

Why is it that the Peace Movement has not made greater progress?

What are the strategic tasks confronting us?

WEDNESDAY, JUNE 20

9-10:30 A. M.—Round Table discussion groups under designated leaders. The subject for discussion in all groups will be the points brought out by the speaker of the previous evening.

11-12 Noon—Open Forum discussion, led by one or more of the leaders of the Round Table groups and closed by a summary from the speaker of the previous evening.

Afternoon—Recreation.

5-6 P. M.—Visiting Conferences with prominent leaders in the peace movement who will make themselves available to any who wish to come together to discuss peace work.

7:30 P. M.—Closing Session. Open Forum discussion on the future strategy of Peace Work in America. Short concluding addresses.

Leaders: Prominent historians, international lawyers, business men, leaders in education, religion, the peace movement and other fields are being invited to attend.

A complete list will be announced later.

RATES

The Pocono Manor Association has made special rates for those attending the Conference. Two persons in a room, \$6.00 per person; one person in a room, \$7.00. (This includes room and meals).

Reservations should be made either through Pocono Manor Inn, Pocono Manor, Pa., or the American Friends Service Committee, 20 South 12th St., Philadelphia, Pa.

We will be glad to learn whether or not you can be present.

THE PASTORS' ALLIANCE

The Pastors' Alliance of Kansas Yearly Meeting met in annual session at Haviland, Kansas, April 9 to 12. One hundred and thirty-seven were registered from out of Haviland, and the services were well attended by Haviland people. The evening sessions were crowded.

Arthur Haworth, efficient President of the Alliance, preached the opening message Monday evening. His subject was, "The Qualified Minister." He said the qualifications of a minister are: The minister is born not made, he must be born again of the Spirit; must have a true character; must be called of God; must be a man of vision; and must be filled with the Holy Spirit. He pointed out the responsibility of the church in the making of good ministers.

H. Clark Bedford, pastor of First Friends Church, Richmond, Indiana, spoke Tuesday, Wednesday and Thursday mornings in "An Exposition of the Book of Romans." He said the theme of Romans is, "The Faith-Righteous Man." The hyphenated word, "faith-righteous," best describes what the Scripture is dealing with. The first eleven chapters are argumentation; the last four are exhortation. "There is no righteousness except in the possession of the righteousness which consists in faith in Jesus Christ." "The relation which the man who possesses faith-righteousness henceforth sustains to sin and its consequences." The faith-righteous man will not continue in sin, faith in Christ involves death to sin, its power and its penalty. "The attitude of the Jews as a nation toward the Messiahship of Jesus and toward faith-righteousness." "Practical directions regarding the life to be lived by the faith-righteous man."

Dr. Bedford spoke Tuesday, Wednesday and Thursday evenings. Tuesday evening he spoke from Romans 12:1, on consecrating all of the faculties of the mind and body to the control of God. Wednesday and Thursday evenings he spoke from the "Ten commandments." His outline: 1. In the beginning, God. God is back of all law and back of all creation. Youngsters are growing up without any regard for God's law and his Bible. 2. God must govern what he has created. A holy God could not leave things to chance. 3. Violation of God's law brings death. 4. The grace of God through Jesus Christ redeems from the curse of the law.

Continuing the theme of the Alliance, "The Qualified Minister," Alpheus Reece spoke on "The Minister and His God." God must have first place in the heart and life of the minister. Scott T. Clark discussed "Ministerial Ethics," dealing with the relation of ministers to each other. A discussion followed which instructed ministers well on "how to move, and how to prepare for a successor." No one was told "how to stay." Frank H. Clark presented the "Teaching Ministry." Instruction should be given in truth itself. Ministers were warned against presenting evolution and higher criticism in their teaching, and when less of it is taught, less of it will be known by the laity. Ministers were exhorted to teach and be teachable. "The Ministry of Comfort" was given by Leonard L. Craven. There are needy times in hearts and homes and communities, when the minister can speak words of comfort. The human heart needs comfort, must have it; and the minister can comfort his flock on Sunday and comfort them daily in their homes. "The Minister and His Reading" was discussed by Dr. Bedford. This hour had been assigned to Carl D. Byrd, but he could not get the bird cage open because of quarantine, and was not present. Errol T. Elliott presented the Pastors' Alliance Study Course.

At the business session, resolutions were adopted in appreciation of the splendid hospitality of Haviland people. The officers for

the coming year are: C. L. Nellis, president; Frank Davies, vice president; Nettie Ditch, secretary. Alpheus Reece and Lela Gordon, members of the committee; Will Pribbenow and Elsie R. Marvin, members of the Alliance Study Course committee. The committee has made ready the second year of the course.

Telegrams and letters were read from some members who could not be present. Edmund Stanley, who was not able to attend the sessions on account of an automobile accident, sent the following telegram: "Sincere thanks for your kind greetings. Am with you in spirit, the loyalty of the Alliance to Truth has ever been cause for rejoicing and cheer. We stand four square for Jesus Christ with all He claims for Himself, all the Scriptures claim for Him, and all He claims for the Scriptures. They cannot be broken."

Surely the discussions of the problems, the exposition of the Scriptures, the special singing, and real presence of the Savior, and the fellowship of those days send us back to our home fields strengthened and encouraged to do better service for the Master.—PRESS COMMITTEE.

SILSBEE STREET FRIENDS

A service of unusual interest was held on Easter Sunday evening at Silsbee Street Friends Meeting-house, Lynn, Massachusetts, when a group of young people presented the religious drama "Saint Claudia," to a well filled house.

In the 1924 Religious Drama Contest, this play received the first prize. The first scene is laid in the palace of Pilate, the second on the road leading to Calvary, and the third in the garden on the resurrection morning. Those participating were Ernest Bliss, George Ireson, Wannetta Chance, Corinne Chase, Ethel Simson, Eleanor MacLean, Muriel Foster, Phyllis Foster, Dorothea Smith, Eleanor Stevens, Herman Lawrence, Millard Lawrence, Everett Chase, Everett Foster, John Stevens, and Frederick Law. Those in charge

of arrangements, costumes, lighting, etc., were, Etta MacLean, Grace Atkins and Roland Foster.

Between the acts vocal solos were sung by Louise Richardson and James Coney, and a duet by Mary Mader and Phyllis Foster.

The Meetinghouse was beautifully decorated for the morning and evening services with palms, Easter lilies, tulips and other flowering plants.

On Sunday evening, April 22nd, "Saint Claudia" was presented at the Eastern Avenue Friends' Meetinghouse, in East Lynn, and on Friday, May 25th it is to be given at the Chestnut Street Church in Salem, when tickets will be sold, and half the proceeds turned over to the Silsbee Street Bible School, under whose auspices the group is working.

During the past few months a very deep interest in all branches of the work has been apparent, and the pastor, Harold Chance has done much by precept and practice to encourage more generous giving to the work on the part of the members. Recently he was given the important position of chairman on the "Church and Y. M. C. A. Co-operative Council," and was one of the seven ministers who took part in the union Good Friday service held in the First Methodist Church.

For many weeks the people of the two Lynn Meetings have looked forward to the coming of Crystal Bird, and on Sunday evening, April 15th at Eastern Avenue, and again on Monday evening at Silsbee Street, their hopes were realized. Miss Bird's interpretation of the Negro Spirituals was especially interesting and the glimpses into the lives of Negroes who have become great was an inspiration to all who heard her. Her intimate knowledge of her subject, together with a very pleasing speaking voice, and a charming personality, makes a lasting impression, and is doing much toward creating a better understanding of her people.

IDEAL GIFTS

FOR

COMMENCEMENTS AND WEDDINGS

Books make cherished gifts. They indicate personal thought and interest upon the part of the giver. If carefully selected their value will increase with time. Too, there are books to fit all people—and the pocketbooks of all donors.

We want to serve you by ordering any book you desire or by offering suggestions. Will you write us?

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
RICHMOND, INDIANA

How the Rumor Grows

Mexican Herb Healer Gains Notoriety

On my recent trip to Matehuala and Cedral, in Mexico, the sole topic of conversation on every hand was "El Nino Fidencio." Within a few months this young man has become truly legendary and the whole country has been greatly excited about him. Not only have the Mexican papers been full of discussions pro and con but the Associated Press has published in the United States many things about him together with photographs of his activities. So far as I have been able to observe, the accounts carried in American papers amount largely to a glossary of some of the most peculiar and extravagant of the legends that have grown up about him.

El Nino Fidencio is not a "child" as the word "nino" might imply but rather a young man somewhere in the neighborhood of thirty years of age. The word "nino" has been popularly applied to him as a sort of special mark of deference or respect, in part somewhat similar to a peculiar usage among servants of the old school in Spanish speaking countries who would often refer to the mistress of the house as "nina." We have heard Miss Lee and Miss Pickett referred to as "la nina" by some of the workers employed on former occasions in Instituto Penn. The principal reason for this term, however, is the peculiar popular belief in miraculous apparitions and manifestations of the Child Jesus and of the Virgin. While basically it is admitted that these are supposed to be appearance of the same divine personality, in the popular concept this connection is so vague as to be lost sight of almost entirely and the various "Ninos" and "Virgenes" came to have each their special characteristics. In the war for independence from Spain the patriots under Hidalgo carried the banner of the "Virgen de los Remedios." Now don't smile! The Protestant nations engaged in the world war did what amounted to about the same thing with the reassurances of Jehovah of Hosts on one side, and the God of Righteousness on another, and their appeals in the name of the God of Justice and the God of this, that, and the other, to say nothing of the Prince of Peace who was represented as fighting our battles, just this once, for the purpose of ending all wars. Well to resume, before we get too warmed up, the popular acclaim, while not by any means supposing Fidencio to be a divine reincarnation has attached the term "Nino" to him. The usage, while its origin is as above described, has by familiarity in these late years become rather secularized. It does imply miraculous powers, but no real connection with the divine personality of the original Child Jesus.

The Nino Fidencio, or to give him his proper name, Fidencio Constantino, has lived most of his life in his home village, Espinazo (Back Bone), between Monterrey and the border. Without a personal investigation it is somewhat difficult to assemble any very definite facts in regard to him, but from the multitude of current reports and legends, together with conversations with a number of persons who have had contact with him, the story may more or less safely be set down as follows.

A SIMPLE HERB DOCTOR

Fidencio appears to be simply an ordinary healer of the herb-doctor type such as are to be found throughout Mexico operating among the simple and uneducated classes with varying degrees of efficacy, their method of treatment being very similar to that of the same class still carrying on in primitive mountaineer sections of the United States. While their ideas and remedies are for the most part somewhat crude, many of them do render service of a sort in regions where no physicians are available and here in Mexico they are also to be found in more populated communities, ministering to many who have not been educated to confidence in regular medical attention.

These "curanderos" as they are called are more frequently elderly people, both men and women, although as in the case of Fidencio Constantino, there are numerous cases of younger persons thus occupied. It seems to be pretty generally accepted that in this particular case the young "doctor" has been reasonably sincere and modest in his pretensions and has had no personal part in fostering and extending the wild and extravagant legends about him. Having gained some reputation in his own community as a practical healer using home made medicines, pulling teeth, and applying the usual simple remedies and treatments, patients from farther away began to appear. The owner of the hacienda about which the village of Espinazo is located together with other tradespeople of the locality began in a small way, then, to realize the profit that might be made from those coming from other parts to visit young Constantino. There is ample evidence that, with increasing acumen and ingenuity which finally reached a stage almost worthy the efforts of some of our American advertising schemes, they have fostered the natural tendency for the growth of rumors and legends all to their great advantage. As a result, within the last two or three months the credulous from all over Mexico and southwestern United States, and often times from classes with enough education to have known better, have swarmed to

Espinazo in response to the story of the miracles that were being worked by the Nino Fidencio.

At times there have been between twenty and thirty thousand people at the place awaiting their turn for treatment. It is said that the "Nino Fidencio" makes no charges for his services but accepts any contributions that one cares to give, which is quite probable as that is very typical of the usual business methods for most kinds of service among the common people of Mexico. Those of you who have been in Mexico even but a short time will remember that familiar and frequently embarrassing reply to your question of "How much?"—"Lo qui Ud. quiera dar" (Whatever you'd like to give.)

Naturally there being no accommodation for such a sudden increase in the population, living quarters and the most rudimentary essentials of existence are at a premium and the tradespeople and restaurant owners as well as those who have been able to throw up temporary shacks have been making a veritable "killing." Water alone is said to cost at times sixty centavos a five gallon can and everything else is charged for in proportion. Those who leave are showered with hand bills printed by these enterprising business men, lauding the miraculous virtues of the "Nino Fidencio" and incidentally of their own particular line of accommodation.

Many of the prominent dailies of Mexico have endeavored to set forth the facts in regard to the situation but with no appreciable effect upon the popularity of the young doctor. One of the worst features of the whole thing is the tremendous focus of infection due to the concentration in such an isolated spot entirely devoid of sanitary facilities for such a multitude of sufferers, many of them with contagious diseases and infectious ailments of every description. Although the Department of Public Health has been anxious to remedy the matter, so far the situation has proven unmanageable.

A TYPICAL PILGRIMAGE

The affair is taking on almost all of the aspects of a typical religious pilgrimage such as still is to be seen in many parts of Mexico, where the devout of the humbler classes continue to flock to sacred shrines where some "Virgin" or "Nino" has miraculously appeared or where the bones of some popular saint have been interred, for the purpose of fulfilling a religious vow or of seeking the performance of a miracle.

As to the actual cures accomplished by the "Nino," apparently the results have been no more nor less than those that might be expected from that type of healer, though doubtless a great many whose ailments were largely of a nervous order have been jarred loose from their illusions and apparently cured.

Fidencio himself is being accorded by many a reverence as of some great saint despite his efforts to have it understood

that he is no more than an ordinary healer and makes no pretensions. A legend has grown up of his having been expelled from the hacienda once upon a time and of having spent thereafter long hours of meditation under a certain tree until he was miraculously endowed with healing powers, even as Gautama Buddha as he sat beneath his tree until the hour of his illumination. Fidencio's tree has already been stripped bare of leaves and twigs which have been carried away as sacred relics and it has become a depository for all sorts of votive offerings such as are deposited at other healing shrines.

SHIPPING BLESSED WATER

Just as in the case of the famous well at the Virgin of Guadalupe and at other shrines where water that has been specially blessed may be obtained, so in the case of the Nino Fidencio, his medicines have been elevated to a miraculous category and many of them have been shipped to other parts of the country or taken away by people who have been there. The week I was in Matehuala, the little paper published there carried an account of a woman in that city who had been stone deaf for years but all efforts of doctors to cure her had failed. (Does this sound familiar?) At any rate a friend had given her some of the "blessed water of the Nino Fidencio" which she applied to her ears and the next day the hearing was completely restored. The "blessed water of the Nino Fidencio" is what his medicines are popularly called in line with the other religious aspects of the affair.

The Nino himself and his helpers do not particularly fancy this kind of gratuitous advertising. A leading member of one of our monthly meetings, who himself has no illusions in the matter, found himself rather to his disgust under the necessity of taking a relative there, who insisted on going to cure her rheumatism, and I have been able to get some items about the circumstances and conditions from him. While looking around he visited the place where the herb medicines were being prepared, now by the tubful, by helpers. Our friend, attempting a little pleasantry, remarked, "Ah, I suppose this is the famous water of the Nino Fidencio." "Please don't say water," protested one of the helpers, "say medicine." A Tampico paper a few days ago published the notice that there had passed through the customs house there en route for Spain a whole barrel of the "blessed water" sent by some one in San Luis Potosi to a brother in the old country.

The Nino Fidencio has apparently been quite generous with his income, and due to the great difficulty of securing food supplies he and his helpers have engaged in what to them has been largely a diversion, stationing themselves on the roof of the house and tossing bread, fruit, eggs, etc. to the crowd below. Our friend above referred to states that while observing this

performance one evening an egg struck the forehead of a lady standing by him, part of it splattering on his own coat. "Well," he thought, "the lady should be more put out than I," and turning to see, found that far from being exasperated, she was devotedly smearing the raw egg all over her face, mumbling prayers of gratitude the meanwhile in the belief that such a contribution direct from the hands of the Nino Fidencio would be sufficient to cure her ailments.

At the time of my trip the traffic to Espinazo was greatly increased due to the widely spread rumor that on the following Monday the Nino planned to perform one grand "curacion general" or wholesale healing, from a nearby mountain. Nothing of the sort happened, of course, and since then the papers have told of the departure from Espinazo of thousands, greatly disgusted because of the failure of these wholesale healings to materialize. On the return trip in company with Miss Castillo who came to Victoria for a short visit, we were joined, as our train left Monterrey, by a young man from one of the old aristocratic families in Matehuala. He had been in Espinazo the previous Monday not on his own account, for he had no illusions, but like our church member, to take a relative who insisted on going. His story of the happenings was most interesting but too lengthy for repetition here. The origin of the rumors of a general healing appear to be in the simple plan for an all day picnic, proposed by Fidencio and his helpers simply for rest and recreation. Even as the well known feather that started in at one side of the village and came out the other a full fledged rooster, so the mere picnic proposal was soon transformed into a pilgrimage. The picnic took place as per schedule but no miraculous general healing was attempted. Fidencio apparently never dreamed of making such pretensions, and the thousands who had crowded there by special train loads, by auto and on foot were disappointed.

A MERRY SOUL

Another curious note is the lively interest shown in the discussions in the papers and elsewhere throughout the country of the fact that Fidencio frequently sings popular songs while at work preparing his medicines. "Now why on earth shouldn't he?" some of us might ask. Workers in any other sort of industry frequently lighten their burdens by breaking into "Las Cuatro Milpas," "Yes, we Have no Bananas," "It Ain't Gonna Rain No Moh," etc., without attracting any comment. Oh, yes, the last two songs mentioned have been sung for a long time in Mexico and in fact all the latest Broadway hits find their way promptly to Mexico and may be heard in some of the most unlikely places. The astonishment at Nino Fidencio, however, simply goes to show how far he has already been canonized in the popular estimation and the idea of a holy saint with halo and everything break-

ing into popular song at his work would be out of the ordinary to say the least.

The Roman Church is largely to blame for this affair even though it is generally understood that it does not approve of Fidencio, but it has deliberately kept the people in ignorance and diligently fostered blind faith and superstition in the efficacy of the bones of the saints and other relics as well as the shrines where the many votive offerings brought by pilgrims have greatly enriched the ecclesiastical exchequer. When, therefore, the news is spread of a new miracle worker the masses who may have been kept in ignorance are naturally unable to distinguish and the church finds that it has started something it cannot stop. This exploitation of human credulity is not confined to Mexico by any means. There are shrines in the United States and Canada, and miracle working relics and bones of the saints are to be found there as well. Nor is this sort of thing limited exclusively to Catholicism, let us remember with proper humility while we proceed with the discussion.

In closing let us but make mention of one of the lessons that should come to us who are interested in the advancement of the Kingdom of God. It is not enough merely to introduce people to Christianity and let it go at that. The great bulk of our time and efforts must of necessity be expended in building up a devoted, faithful, and intelligent Christianity. By that I mean that our boarding schools in which a large part of our time is necessarily occupied with the general curriculum must not be considered as so much bait but as in themselves inherently indispensable to the evangelization of the field for which we are responsible. We believe that God is Truth and Truth of any sort so long as it is Truth is certainly God's Truth and invaluable. All round education must be an integral part of our work of evangelization. Without it even Quakers may easily fall into the same errors of ignorance and superstition such as described above. It would not be wise perhaps to cite specific cases of which there are a plenty, except for one example that I will mention as it has already been spoken of in other reports; namely the ease with which a band of ranters and charlatans carried away a large portion of the membership of one of our monthly meetings, which because of its isolated location up in the mountains had a large element in its membership that had very little education. We bespeak most earnestly both prayerful and material interest in our work, not only in the very essential part played by the church organization but also in that most important part of evangelization being done by our schools.

By giving regularly and generously through the United Budget Friends may help to share the Truth with the people of Mexico.

DOUGLAS L. PARKER.

Ciudad Victoria, Tamaulipas, Mexico.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



MAKING OF A MINISTER

By CHARLES R. BROWN

The Century Co., Price \$2.00.

Speaking out of a marvelously rich experience both as a pastor and as dean of Yale Divinity School, Dr. Brown has touched upon almost every problem facing the young minister. One gains the impression as he reads that a great loving, sympathetic soul is giving you a heart to heart talk concerning matters of which you have sought intimate counsel. All of the suggestions are rich, but are not handicapped by any academic formality. Such statements as these are not only occasionally found in the pages, but are continuously before your mind's eye: "If anyone can really learn to think and to speak and to live, it is worth eighteen of the best years of his life." "You are not to throw at their unsuspecting heads fragments of half-baked theories touching social and industrial reconstruction." "Where the more searching demands of the Gospel are withheld from any congregation, the people become spiritually anemic." "You are first of all to possess religion as a profound heart experience." "You will want your trumpet to give no uncertain sound when you blow it."

For fourteen chapters the heart of any "called" minister will be warmed and thrilled and the young person weighing the "call" will feel the tug toward so great a service. The reader will probably feel, however, that the book should stop with the end of this chapter as the remaining two are not on the same level. The one on prayer is wholesome, but the last chapter is a case of special pleading and entirely too negative. On the whole, though, the book is most helpful.

INTIMACY WITH JESUS

By CHARLES M. WOODMAN

The Macmillan Co., pp. 182. Price \$1.75

The title of this splendid book happily expresses the thought and purpose that prevails throughout. Here and there, as the author strikes the keynote, the intimacy is not only suggested in word but felt in spiritual relationship. The "holy intimacies of inner spiritual fellowship" shared by the disciples of Jesus as he moved among them, reveal the divine plan and ideal for life of those who would know Jesus Christ through a living faith that links them with him in saving and keeping power. Since "soul meets soul in the realm of the spiritual" these studies undertake to add something to "the understanding of him who gave to the world the most extraordinary spiritual experience recorded in history." Those who would know God who is Spirit, which knowl-

edge is eternal life, must find the point of contact through personality. It is declared of Jesus that he came into the world to reveal the Father and in his spirit men may see God. These chapters about Jesus have been written, says the author in the Foreword, not only because that in him we have the supreme revelation of God but because "if God is to be known in and through Christ he must be approached through the Master's spiritual experience, which we have pleased to call his inner life."

In terse, vigorous style, this penetrating study lays bare the heart of Jesus and frequently one is brought into "the holy of holies," into the living presence of the real Christ, into a friendship which lies beneath the physical heart-beats or the flash of the eye, "in a quality of soul, an identity of spirit life, in a common hope and faith and love, in a common motive and objective," which points of relationship with Jesus are "the heritage which he left for his followers in all generations." "To possess them is to make the Christ real. . . his identification with the needs and aspirations of the human spirit and his clear revelation of the life and love of God are the insignia of his divinity. It is here we find intimacy with Jesus." The opening chapter on "The Search for the Real Christ," points out the difficulties to be overcome which theological controversy and philosophical debate have caused by clothing him in dogmatic garments and making him a "stilted unreality." We see him on the human plane "where his spirit touching man intimately points the way for the highest aspiration of the human spirit." Fellowship with him meant communion with God, and for those who placed themselves within the magnetism of his influence "he became the voice of God, his nature became for them the revelation of the heart of the heavenly Father, his expressed wish for them was the law of God, his life became for them the incarnation of God." Identification with Jesus through points of relationship makes him very real to those who follow him.

The remaining fourteen chapters follow the life story of Jesus as given in the Gospels and focus the thought of the reader upon the chief events which make intimacy with him strikingly and increasingly possible. Chapter titles like "The Awakening Soul," "The Hour of Dedication," "Facing Life's Ideal," "Longing for Fellowship," and "Earthly Limitations," indicate the trend of thought earnestly expressed to emphasize the established fact that "the heart of the deity was incarnated and revealed to men in the person of Jesus of Nazareth, our Lord and Master. The heavenly diamond was

found in an earthly setting; and the earthly setting enhanced the glory of the gem's inherent worth."

One is impressed with the intense love for the Master and the wholehearted loyalty for his program which the writer displays from page to page in chapter after chapter. The best Christian scholarship available is made the groundwork for the development of the several phases of thought here elucidated. There is no argument of debatable questions but a careful unfolding of spiritual truth in the light of personal experience. Prayer, Fatherhood, spiritual fellowship, service and sacrifice as related to Jesus Christ are discussed with penetrating vision within the shadow of the cross and the fact of his sharing with men the secret of his inner life. "In Christ the heart of God was revealed to all mankind. In Christ man and God became one. Christ Jesus was the atonement."

To fully enjoy this book one must read it thoughtfully, devotionally, with a deep love for the Master and faith with courage to do his will. "Only life can understand life. The message of the eternal love was given to this world by a life. Men live their way into the inner life of the Master. Others can open the door. Each man for himself must cross the threshold. He will know the Master only as he lives the Master's life." With this high note the book closes and we pause to give thanks for a burning message that points to the Lamb of God in whom is life eternal.

TEACHING INTERMEDIATES IN CHURCH SCHOOL

By ALMA STANLEY SHERIDAN

Abingdon Press, Price \$1.00.

This text is one of the specialization courses in the Standard Leadership Training work. The author has combined in the ten chapters the soundest of pedagogy with a simplicity of presentation which makes this volume especially attractive to the "average" teacher. The treatment is not limited to the narrow confines of classroom work, but recognizes the larger outlook in present day education and therefore includes suggestions concerning the entire approach to Intermediates. Each chapter concludes with a fine list of topics and problems for further study, together with a very helpful bibliography for supplementary reading.

The second chapter, "The Building of a Reasonable Faith," is of very high order. The reader is helped to a right approach if he would instruct the Intermediate concerning: God, Prayer, discovery of God's will, the relation of religion and truth, and developing an appreciation of the Bible. The third chapter on, "The Right Use of Privilege," is well worth careful reading, and the seventh chapter on "Fundamental Questions of Teaching Procedure" is worthy of special recommendation.

This book may be used as a text in earning credit on the Diploma given by Friends.

QUAKERDOM · AT · LARGE

It is worthy of note that Avis Goyer, the Kokomo High School Senior who recently won first place in the Indiana State High School Constitutional Oratorical Contest, was trained by Lilith Farlow, of the English department of the Kokomo High School, who is one of the Clerks of Western Yearly Meeting.

"I cannot stay for the convention but am leaving word for them not to nominate a wet." Thus reads a card from Rayner W. Kelsey postmarked, at Houston, Texas, enroute by automobile with Mrs. Kelsey, from Haverford to Los Angeles. From all indications we rather feel that our Prohibition Friend should have remained at Houston to give the matter his personal attention.

Included in the recent output of scientific books is a translation from the German into English of "Radio Elements as Indicators," by Dr. Fritz Paneth of the University of Berlin. The translator is Martha Doan, formerly Dean of Women and Professor of Chemistry at Earlham College, and in his preface the author expresses sincere appreciation of the excellence of the translation.

We acknowledge appreciatively an invitation from Robert Underwood Johnson, Director of the Hall of Fame, to be present at the unveiling of busts of Louis Agassiz, Rufus Choate, John Paul Jones, Samuel F. B. Morse and John Greenleaf Whittier, to take place at the Colonnade of the Hall of Fame at University Heights, New York, May 10. In the program of ceremonies we note the following facts published regarding the Whittier bust: sculptor, Rudolph Evans; donor, American members of the Society of Friends; presentation by David M. Edwards, President of Earlham College; unveiling by James Weldon Johnson, former United States Consul in Nicaragua and Venezuela; speaker, Hon. Henry van Dyke; poem by Edwin Markham.

There will be ten Friends among the eighty delegates from the United States expecting to attend the World Youth Peace Congress in Erde, Holland, August 17-26. The Congress will have two main purposes, one, to stimulate and promote the study of the basic causes of war, the other, to focus the enthusiasm and power of the youth of the world upon the development of methods and agencies for international co-operation. Five hundred delegates are expected from all parts of the world, chosen without regard to denomination or nationality.... The week preceding the Congress, English Young Friends are planning to hold a Peace Camp in Brussels, with a limited

number, that all may discuss with one another the problems and opportunities in peace work. "The underlying idea is to endeavor to see more clearly what contribution Quakerism has to give the world today, and with this in mind it will be needful and helpful to endeavor to express in terms of modern life and thought, our conception of what Quakerism is and may be."

At a meeting of the Friends Service Council held at Friends House, London, with ninety-nine Friends present and M. Catharine Albright presiding, mention was made of the death of Justine Dalencourt who died in Paris, March 15, in her 90th year. She was deeply interested in Christian work and was closely associated with both the meeting for worship and Friends International Center at Paris. For many years she was a member of Westminster and Longford Monthly Meeting and gave her cordial support to the recently formed France Monthly Meeting. Her great work for working women in Paris and of training young women for Christian service is her lasting memorial. She co-operated with the Foreign Mission Service in Madagascar and secured some valued workers for that field. She was always keenly interesting in everything that concerned the Society of Friends and in the wider religious needs in France. Her ardent spirit and vitality of mind will be greatly missed by those who have felt the inspiration of her personality and her good work.

The picture of Dr. S. G. Hastings of San Antonio, Texas, and a brief sketch of his long and useful career appeared in a recent issue of the *San Antonio Express*. He is in his eighty-ninth year and is still active as a physician in which profession he has labored for fifty-one years. Born at New Castle, Indiana, and graduating from Earlham College in 1867, he taught school for eight years before preparing to become a physician. Twenty years ago he began his practice in San Antonio. A staunch Friend, an ardent prohibitionist who in all his long practice has never administered whiskey, a loyal pacifist who believes love should supplant war in any cause even in the defense of religious freedom, that the patience of William Penn, the guiding spirit of his early ancestors in this country, should have supplanted the Patrick Henry plank in the struggles for representation along with taxation, he still vigorously champions Quaker idealism. Last summer, he and his wife attended a family reunion at the home of one of their daughters, Ellen Reece of Marion, Indiana, and were present for some of the sessions of Indiana Yearly Meeting.

Professor A. S. Eddington, whose presidential address to the Friends Guild of Teachers is given in the *Friends Quarterly Examiner*, points out some of the limitations of physical science in relation to the whole phenomena of life. "The more clearly physical science has defined its problems," he says, "the more explicit have become its own limitations. It is in response to some feeling of purpose in our nature that we construe the meaning of our experience of the world after the symbolic fashion of modern physics and seek out the harmonies expressible by mathematical laws. We feel all the thrill of the detective as the phenomena, apparently so varied and incongruous, fall into order and unite in one scheme the atom and the star. But this purpose is not in contradiction to other purposes, equally an essential part of us, which impel us to seek out other meanings in that contact of ourselves with our environment which we call experience. Whether we look at the end or the beginning of the quest, the scientific world of metrical characteristics and numerical symbols does not claim to constitute the whole web of existence; and its significance is not otherwise, and not better, accredited than are the significances of beauty and moral purpose which likewise beckon the human spirit."

Harry T. Silcock writing from Jerusalem regarding the International Missionary Council says that a gathering which is grappling with so many lines of service in which Friends are vitally involved cannot be without a deep influence on Quakerism. "The international spirit manifest here would warm the hearts of all Friends. Over fifty countries are represented, and many of the larger countries have really adequate delegations. One's neighbors at meals, or group meetings, may be from Egypt or Korea, Germany, China or Africa. Here for the first time the Christians of the world meet on equal terms to share experiences and to seek for common guidance.....While Friends do not play at all a prominent part in the gathering, the ideas for which Friends stand come out continually in the addresses and discussions. In addition to the thought on internationalism, Rufus M. Jones' treatment of the struggle between Christianity and secular civilization, presented in his two preliminary papers, has largely colored the thinking of the meeting upon the Christian message, and the conception of the absolute value of human personality has come out repeatedly." The four Friends present were Davidson Jabavu from South Africa; A. Willard Jones of the Friends Mission at Ram Allah, who is head of the local committee on arrangements; Hubert W.

Peet, who directed much of the publicity work of the gathering; and Harry T. Silcock, who was one of the British delegation.

NEWS OF OUR MEETINGS

It is with regret that the Pastoral Committee of Sugar Plain Monthly Meeting, at Thorntown, Indiana, announces the resignation of Simon N. Hester who will complete seven years of service as pastor on September 1. The meeting feels that it has been well favored in the quality of the ministry of one who is a clear thinker and an able sermonizer. He and his family are a splendid addition to any community.

The Monthly Meeting at Damascus, Ohio, has engaged the services of Homer C. Phillips as pastor for another year. His work has been very acceptable to the church and the community, and the revival services which he conducted in February, with Helen M. Stanley as singer, were a great blessing and an inspiration to more faithful service.

A real revival which it is sincerely believed will go on and on was conducted at the First Church of God, corner of 23rd and East Spring Streets, New Castle, Indiana, by Chester B. McKean, pastor at Mooreland Friends Meeting, assisted by Robert Conley as song leader. Easter Sunday the sermon was preached through the pageant "From 'Darkness to Light.'" Each night through the week Chester McKean earnestly preached the truth as it is in Jesus and Robert Conley's singing with harp accompaniment added much spiritual enthusiasm. The house was filled each night especially Friday night, despite the rain, when the Mooreland Men's Chorus sang. The children of the community took a large part in the singing. Of the 114 in Sunday school on April 22, fifty-two were children. Following the class exercises the children had a meeting for worship. The evangelist explained what it meant to be a Christian and upon invitation forty-six of them knelt for prayer accepting Christ as their Savior. Besides these, nine young and four older people accepted Christ during the meetings.

The work of Harmony Monthly Meeting of Friends near Wessington Springs, S. D., is being earnestly pushed by the pastor, Edwin Hanson, and his wife. At the last business meeting on April 21 a committee was appointed to arrange for the construction of a full basement under the church, 24 by 48 feet., for a kitchen, dining room, and more Sunday-school class rooms. By special invitation, Edwin Hanson occupied the pulpit at the M. E. Church of Wessington Springs on the evening of April 29 and spoke from the text: "There is one in your midst whom you know not." He showed plainly that if people knew the presence of Christ and recognized his power, a wonderful change would take place in busi-

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LOW PREMIUMS

LOW NET COST

ness, social and religious life, Harmony Friends have engaged him and his wife for another year of service.

The Woman's Missionary Society of the Friends Church, Unadilla, N. Y., observed Esther Baird's birthday with a public missionary evening at the community house. Comforts and clothing have been sent through the A. F. S. C. to Pennsylvania coal miners' families, and a beautiful comfort was sent to Susie Meek Frazier as an Easter gift. The pastor, H. M. Vore, is leader of a live Four-H Club, well-organized and giving good programs including slide pictures each month. Family night and Monthly Meeting combined are adding much interest to the church activities. In the three Temperance contests held, fifteen young people took part besides several others who assisted in musical numbers. The Unadilla W. C. T. U. furnished two silver medals and the New York Yearly Meeting Temperance Committee furnished most of the prize money which totaled \$25.00, the largest prize being \$5.00 and the smallest, \$1.00. There were not less than thirty rehearsals for the benefit of the contestants, conducted mostly by Mrs. Vore, and some made very satisfactory progress towards excellence in speaking. Much interest was aroused in temperance and social reform work.

QUARTERLY MEETING AT PATON, IOWA

It was voted upon and carried at a former Quarterly Meeting to hold the Meeting on Ministry and Oversight on Friday afternoon at Scranton Meetinghouse owing to the fact that heretofore there was not enough time allowed for any discussion on some of the timely subjects that are very vital to the Society of Friends. The discussion took the form of an open forum, and was found to be very profitable to all concerned. Under the main theme, Where does my responsibility begin and where does it end? four thoughts were put forward as rather vital to the offices of the elders and overseers. There were representatives from each meeting and a general discussion carried on to the mutual help

and guidance of all. It was found that the overseers did not hold rigidly to the performance of their duties, but it is hoped they may be able to show a decided advance in this line during the intervening weeks.

The elders, also came in for their share of instruction and help. The four thoughts that were brought forward were as follows, and show specifically the duties of the elders and overseers: "What is the responsibility of the Ministry and Oversight body toward the public service? (2) toward delinquent members? (3) in developing leadership? (4) toward the spiritual life of the meeting?"

In the meeting for worship on Saturday, at Paton, Charles O. Whitely brought the message using as his text, "The disciples were first called Christians at Antioch," emphasizing what really constitutes a follower of Christ. His message was very plain and forceful. At the Sunday morning service, the Holy Spirit's presence was very real to those assembled to partake of the spiritual feast. At the afternoon service, which was a joint Missionary meeting, put on by the Paton and Scranton meetings, an offering of \$10.00 was taken for the Luella Hoover Memorial Fund.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 20, 1928.

Love, the Law of the Kingdom. Mark 12:13-44.

General Theme: Jesus Teaching in the Temple.

Golden Text: He taught them as one having authority. Matt. 7:29.

Daily Readings

M.—Jesus Teaching in the Temple. Mark 12:13-27.
 T.—The Great Commandment. Mark 12:28-37.
 W.—Respect for Authority. I Peter 2:13-25.
 T.—Obedience to Rulers. Romans 13:1-7.
 F.—Love Expressed in Service. Matt. 22:34-40.
 S.—Christian Giving. II Cor. 8:9-15.
 S.—Blessings of Obedience. Psalm 119:1-8.

Our lesson continues the narrative of the events of Tuesday of Passion Week. The climax of the opposition to Jesus is at hand. We have the three great catch-questions put to him and his keen and decisive answers. We have also his question about David's Son, his warning against the scribes, and again the incident of the widow's mite.

Is it lawful to give tribute unto Caesar or not? This must have been a red-hot

question. It was a dangerous question for a leader to take a side. We have been told that Christ was born in a time of universal peace. It was an outward, not an inward peace. There was a seething ferment throughout Galilee and Judea. Near the time of Jesus' birth there occurred the revolt of Judas the Gaulonite, mentioned in Acts 5:37. In 63 B. C. Jerusalem was conquered by Pompey and the Jews became subject to Rome. In 70 A. D. Jerusalem and its temple was destroyed on account of a great revolt. Between these dates Jesus preached and was crucified. The Pharisees and Herodians united against Jesus. The difference between the Zealots and the Pharisees was that the former resisted with the sword, while the latter submitted grudgingly because they were too weak or too cautious to grasp the sword. The Herodians were the ruling political party, who sided with their conquerors and sought their favor. Josephus says that all the people of Jerusalem and Judea accepted the Roman taxation "heinously" and that it took a great deal of persuasion by the High Priest Joazar to make them submit to it. So the question asked of Jesus was a burning issue of the day. To answer Yes would be most unpopular and unpatriotic. To answer No would be sedition against the government. But Jesus did answer in the affirmative. Here we see one of the great causes of opposition by the religious leaders. Simkhovitch asserts that "the great and fundamental cleavage was constituted by Christ's non-resistance to Rome." The rulers feared if his teaching were not checked that "all men will believe on him, and the Romans will come and take away both our place and our nation." (John 11:48). Jesus had been teaching "Resist not evil;" "Love your enemies;" "Do good to them that hate you, and persecute you." And now he reminds them when they produce the Roman coin, that they do have duties toward Rome. Their use of Roman money is an admission of Roman sovereignty. They were not encouraged to rebellion. He says God's Kingdom and Caesar's are not necessarily mutually exclusive. They can advance the Kingdom of God even while paying taxes to Caesar. His own kingdom is not national. Render therefore to Caesar the things that are Caesar's, and render to God the things that are God's.

The Question of the Future Life. The Sadducees were the liberal party politically and doctrinally. They said there was no resurrection. Their question, they thought, proved the absurdity of such belief. The Sadducees made two mistakes. They supposed that immortality involved a continuation of an earthly, bodily life. Jesus said we will be "as angels in heaven," not as earthly beings. Secondly, he says if God lives, we shall live also. He is not the God of the dead. "The eternity of a loving Father thus implies the immortality of loving children." (Burton and Mathews). "He would be a cheap God whose friendship could be forever terminated by a bullet crashing through the brain, or by a microbe in the system. Think today of the eternal character of your relation to God." (Bosworth).

The Great Commandments. A rabbi would test the skill of Jesus as a teacher. No one has ever improved on the answer here given by Jesus. Simkhovitch remarks that "Christ's insight was one that future generations may rediscover but can never upset." It takes two stakes to sight by to plow a straight furrow. These two commands are the two stakes by which to test every activity of life. Jesus made this his "new commandment" (John 13:34; 15:12-17). It is the second that challenges men. Fosdick says, "He who tries to say, 'I believe in God' without knowing what it is to say, 'I believe in man,'

has not come within reaching distance of the Christian God at all." Do we love men? Jesus was always seeing people in the light of their possibilities.

How say the scribes that the Christ is the son of David? Jesus takes the initiative and puts to his enemies a question. He shows by referring to Psalm 110 which the Jews held to refer to the coming Messiah, that they should be expecting in the Christ something more than a successor of David, something more than an earthly kingdom. Their false idea persisted, illustrated in this passage from the apocryphal book, The Assumption of Moses, written a few years B. C. "Behold, O Lord, and raise up unto them their king, the son of David, at the time in which Thou seest, O God, that he may reign over Israel, Thy servant. And gird him with strength that he may shatter unrighteous rulers, and that he may purge Jerusalem from nations that trample her down to destruction."

Beware of the Scribes. Read also the Woes pronounced on the Pharisees in Matt. 23:13-29. Jesus publicly denounces their vanity and hypocrisy. They are those who love place and show, but know not the love of God and man.

The Widow's Mites. Here again, Jesus sees an illustration of the love of which he taught. The poor widow put in her mite to advance the Kingdom. Nothing but love prompted such a meager offering. Jesus assures us that she had put in more than all the rest. Who but Jesus would have noticed such hidden faithfulness.

L. WILLARD REYNOLDS.

Lynnville, Iowa.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

New York: New York City; May 28; L. Hollingsworth Wood, 501 Fifth Ave., New York, N. Y.

Nebraska: Central City, Nebraska; June 6; Ora W. Carrell, Central City, Neb.

Oregon: Newberg, Oregon; June 13; Edward Mott, 1169 Kirby Street, Portland, Ore.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: East Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Maine.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

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Cincinnati Friends Meeting is held in the Car-
son Lodge Room, 218 Ludlow Avenue, Clifton,
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ing ofr Worship, 11 a. m. Ministers, Henry G.
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